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VIA, VERITAS, VITA: Lectures on "Christianity in Its Most Simple and Intelligible Form." Delivered in Oxford and London in April and May, 1894. By James Drummond, M.A. (Oxon.), LL.D., Hon. Litt.D. (Dublin); Principal of Manchester College, Oxford. Williams & Norgate, 1894. Pp. xiv., 331.

This volume brings to a close, for the present at least, the series of Hibbert Lectures, the trustees believing that, "in providing for a lectureship of ecclesiastical history at Oxford which shall give special attention to those churches that have kept themselves free from the fetters of dogma, they are continuing the same work under another name." As the terms of the original trust provided that the funds should be applied in the manner deemed "most conducive to the spread of Christianity in its most simple and intelligible form," Dr. Drummond has set it before him as his special task to deduce "from the New Testament, under the illumination of the various previous studies, the fundamental and essential teachings of the Gospel." He has purposely put aside all doctrinal and critical questions, and confined himself to a general exposition of the religious and ethical ideas embodied in the New Testament. And his treatment of these is naturally of a popular rather than a scientific character.

In the view of the writer, it is the special work of our time "to recover the fundamental spiritual facts which alone can justify any system of doctrine," and the fundamental and permanent fact in Christianity is not a law of duty or of ritual, not even a doctrine, but "an inward experience of life with God of a peculiar and vivid kind, the consciousness of a spirit breathed over the disordered passions and desires, and reducing them to the peace and harmony of love." The earlier lectures deal with the Christian Church, the Bible, the Kingdom of God, and the Doctrine of God. In these there are many remarks that are true and just, though the thought often suffers in expression from a rhetorical richness of phrase, and principles are made use of which are rather assumed than proved.

The sixth and seventh lectures are devoted to an exposition of the ethical teaching of Christianity. Not pleasure or happiness or utility, but spiritual perfection is its end and aim. Conduct indeed has a large place, but mainly as a "sign of the inward condition." This subjective aspect of the moral life is made prominent in the war against impure thoughts, covetousness, worldliness, envy, hatred,

anger ; in the necessity for conversion, which is a change in the inward principle of life ; in the law of self-denial, and in that power of faith "to which all things are possible." The virtues which are presented as characteristic of Christianity are (1), in relation to God, faithfulness, vigilance, sincerity, humility, prayer ; (2) love to man, universal in its extent, expressing itself in forgiveness of injuries, almsgiving and mutual kindness ; (3) duties towards self, such as openness to truth, purity, and the right use of wealth. These various points are passed rapidly in review without much attempt at elaborate or distinctive treatment, but with an earnestness and simplicity of exposition which will commend them to many. In the last lecture there are some interesting remarks on the doctrine of the "Logos."

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THE ETHICS OF GAMBLING. By W. D. Mackenzie, M.A. London : The Sunday-School Union, 1895.

Mr. Mackenzie shows by clear analysis and effective illustration that "gambling," great or small, through its appeal to "chance" in the apportionment of "property," tends to "derationalize" man, substituting for the healthy normal play of human motives a distinctively non-human principle. Mr. Mackenzie admits rightly that in a bet even the loser may get something for his money,—viz., a pleasurable excitement ; but he shows that the terms by which this pleasure is purchased are such as to injure "manhood." He deals, on the whole, effectively with the Headmaster of Harrow's defence of "three-penny points ;" though it is just possible that Dr. Welldon might defend the retention of a slight and occasional appeal to hazard on the ground that human nature is not to be treated as wholly rational, and that the irrational element can only be gradually eliminated from life. The economic basis of "gambling" described by Mr. Mackenzie does not really differ from the "utilitarian" basis of Mr. Spencer,—viz., that "benefit received does not imply effort put forth." Indeed, had Mr. Mackenzie followed more closely Spencer's clue, I think he would have strengthened his account of the origin of the modern craze for gambling. The disturbance of the right adjustments between "effort" and "benefit" determines the transfer of property more and more by "chance" or by "coercion." Mr. Mackenzie, deeming a full treatment of the theory of property